

THE Spokesman

THE VOICE OF THE MINORITIES

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Historic Meeting of the General Council of the S A.D.

Sikhs Give Another Proof of Their Intense Patriotism

Govt. Plan Given General Approval

Punjab Shows the Way to India, and Maligners Stand Exposed.

(By — Managing Editor)

The General Council of the Shromani Akali Dal and other representatives of the Sikh Community met in the Teja Singh Samundari Hall at Amritsar on March 11, 56 to consider the draft memorandum concerning the plan evolved by the Government as a result of talks between the Akalis and SRC sub-committee. The Hall was packed to overflowing. Almost all delegates had turned up to participate and advise on the future programme of this wide community.

The meeting was an historic one. All eyes were set on Amritsar. There had been unfortunate incidents in Bombay, Bengal and Orissa. These disturbances had blackened the fair name of India. Even her international prestige had suffered. This was the only country in South East Asia where the Administration had been stable and steady for the last 8 years. Her friends were feeling nervous and her enemies were gloating over the deterioration in our stability. Some thought war would happen and they wished India to disintegrate on the issue of reorganisation of States.

The Sikhs have been feeling a stab over their lot. They had often given vent to their grievances in many forms. They complained that they were not being treated as equal partners in the joint venture. There was discrimination in every walk of life. The Sikhs believed that

there was an area in the North of India that could be turned into a bilingual Punjabi State which could give them adequate protection from all the evils, in such a state, they would not have been left a helpless minority. With this belief the Shromani Akali Dal issued a memorandum to SRC and led evidence. The Punjab Government was dominated by anti-Sikh elements. They wanted Maha Punjab. The notorious ban on slogans was imposed. The Akali Dal considered such an order as a challenge to their self respect. They called on the Sikhs to defy it. The Punjab Government wanted to justify their actions, and to suppress the demand for a Punjabi State. They took all possible steps to curb this agitation, but they failed.

The communal elements in the Punjab cabinet encouraged a few individuals to oppose the move of the Sikhs. Some mischiefs collected together and Maha Punjab Samiti was formed. There was regular vilification of the Sikhs. They were maligned and misrepresented. They were painted with a black brush. The North Indian communal Press played its part so well that doubts were expressed as to the loyalty of the Sikhs. In the whole country there was a feeling of mistrust and suspicion. A delegation of the Jainsanghis toured round the various States and presented an incorrect picture

about the fidelity of the Sikhs. The Sikhs were on the horns of a dilemma.

The Slogan Morcha ended successfully. The Punjab Government withdrew the ban two days earlier than it was due to expire. The Sikhs were urged to negotiate and decide their matters by mutual talks. The SRC gave an adverse report. The Maha Punjab Samiti got what they wanted. There was deep resentment and frustration among the Sikhs. The S.A.D. convened a convention of all representative Sikhs and unanimously rejected the SRC report. Master Tara Singh wrote a letter to the Prime Minister expressing his willingness to settle by negotiation, and requested for an interview. The Prime Minister wrote back to say that matter could come himself with a few of his colleagues. The Akali delegation interviewed the SRC Sub-Committee of the Cabinet, and urged upon them the desirability and also urgency of a Punjabi State.

Meanwhile there were disturbances in other parts of India. Acts of lawlessness took place in Bombay, Orissa and other places. People ran amok. There was looting, arson and in certain cases rapes of women. No body knew what would be the ultimate end if such things continued. The SRC Sub-Committee presented many proposals to the commanding parties, but no settlement could

be reached. Suddenly there was the Roy Smith announcement to merge Bengal and Bihar. This was the reverse gear to us say. The Prime Minister announced his intention to form Zonal Councils to integrate and collaborate development and economic planning in different States.

Then there was the Session of the All India Congress at Amritsar. The Acts of vandalism ceased for the time being. People thought that it was only a temporary cessation and feared much more violence. The demonstrations in connection with the All India Akali Conference were unique things. All India saw with their own eyes how united and disciplined the Sikhs were. The delegates carried happy impressions of this momentous gathering. The foreign journalists broadcast their own views about the Sikhs. But everybody apprehended that if the Akalis' talks with the Government broke down there would be trouble in the country. There was nervousness all round. The Government evolved a formula of regional Councils and believed that it would afford protection to the Sikhs. The Akali Dal called the general Council to decide on March 11, 56. All eyes were looking towards this meeting for the future fate of India.

After some hours of deliberations the Sikh Community has decided to give a trial to the Govt. plan.

Principles of Government Plan Approved

Regional Councils to have Specific Powers and Effective Voice in the Administration

AMRITSAR, MARCH 11.—The General Body of the Akali Dal approved the Principles of Government Plan and agreed to work it out.

Sardar Gian Singh Bawa, disclosed the Government proposals for reorganisation of the Punjab at the General Body meeting at 5 p.m. to-day.

Explaining the proposals, Sardar Bawa is reported to have pleaded for "giving it a trial as it forms the nucleus of a Punjabi-speaking state". He was supported by Giani Kartar Singh, General Secretary of the Dal.

About 465 members attended the meeting.

The government have proposed the appointment of "zonal standing committees" with jurisdiction over medium and small scale industries, development, economic planning, education—secondary and primary, health, agriculture, veterinary, co-operative, etc.

Law and order, forests, land revenue, including taxation.

(Contd. from last page)

proposals. Our countrymen feel amazed to find that the Sikhs can rise to such heights. The Community has given yet another proof of their intense love for their country. They have shown way to the rest of India. The tide of events has been turned. The evil deeds are looking uglier to understand what has happened. This is the demonstration of that patriotism that the Sikhs are soaked in. The maligners must be feeling restless as they have been exposed. India should appreciate the Sikh sentiments and their traditions.

Spokesman must be Bi-weekly.

Sardar Jasbir Singh, President, Sri Gurm Singh Sabha, Muzir, in his letter of 15th February to our Sardar Bawa Singh writes:

"Sri Gurm Singh Sabha, Bissar in its meeting of February 19, 1956, has unanimously passed a resolution supporting your move to convert Spokesman Weekly into a Bi-Weekly."

The Singh Sabha desires the management of Spokesman of its whole-hearted support and request that a Special Fund for this purpose may be opened. The Sabha is pleased to send its own contribution of Rs. 20/- towards the said fund and request the other Singh Sabhas to follow suit."

We are extremely obliged to Sri Gurm Singh Sabha, Bissar & its enthusiastic President Sardar Jasbir Singh for the encouragement shown and assure our best services for the cause of Sikh Panth.

—Joint Editor.

transport and connected departments would remain state subjects.

Before enacting legislation on zonal subjects the cabinet would be required to refer them to the zonal standing committees. In case of a difference of opinion between the cabinet and the zonal standing committees, the Governor will arbitrate.

There will be one legislature, one cabinet and one Governor and the zonal standing committees will consist of all legislators including Ministers of the zone. The Chief Minister will however, be a member of none of the zonal committees.

It was explained in the meeting that during the negotiations the delegation was assured that in case of a minister in charge of a zonal subject belonging to his other zone, there would be a deputy Minister from the zone.

As regards Himachal Pradesh the Government is reported to have stated, that it would be kept separate, should the Akali accept the Government proposals.

So far as the language of the State is concerned, the proposals are stated to be specific that the State would be bilingual. The zonal committees would, however, use zonal languages, namely, Punjabi in Gurmukhi and Hindi in Devnagri script. But each State will have to maintain two departments for the development of Hindi and Punjabi.

The President of the Republic of India will be constitutionally empowered to frame rules for the functioning of the zonal standing committees. He will also have the powers to amend these rules.

Enactment about all India Cardware would be made after consulting the States.

For the present, demarcation of each zone will be made on the basis of linguistic division of the State, according to the Sachar Formula in the Punjab and the PEPSU formula in PEPSU areas. Adjustments could be made by mutual consultations.

PEPSU would be merged with Punjab and Himachal would be kept separate only if the Akalis accepted the proposals of Government on the future set-up of the Punjab. Sardar Gian Singh Bawa told the General Council of the Dal.

Under the Government's proposals, Sardar Bawa said, the integrated state of Punjab would be bi-lingual with Punjabi-speaking and Hindi-speaking regions. Hindi in Devnagri script would be the official language of the Hindi-speaking region and the Sachar formula would be applicable in the Punjabi-speaking region of the present Punjab and the Pepsu formula in the present Pepsu area to be included in the Punjab.

According to the Sachar formula, provision would be made in educational institutions for teaching Hindi if more than two boys demanded it and vice-versa, and both Hindi and Punjabi would be compulsory subjects in matriculation examinations. If one studies Punjabi in primary classes, one has to take up Hindi in higher classes and vice-versa.

According to the Pepsu formula, Punjabi in Gurmukhi script will be the overall language of the area. Since education would be a regional subject, changes could be made by regional councils after they came into being. Till then, the above formula would be applicable in the regions.

The regional councils would be called "regional standing committees" and all the subjects except law and taxation, finance and transport would be the responsibility of the committees. The subjects to be given to them would include development, economic planning within the framework formulated by the State legislature, Local Self-Government primary and secondary education, public health, agriculture, co-operative societies, veterinary, wild animals, charity and charitable institutions and religious endowment.

The demarcation of the boundaries of the regions would be done in consultation with all the people concerned. The regional standing committees would consist of elected members of the legislature from regions.

Giani Kartar Singh, General Secretary of the Dal, explained to the meeting various stages of their negotiations with the Government.

Bhai Jodh Singh, another member of the Akali Dal sub-committee, spoke in support of the proposals and said that they should be accepted.

Ajit Singh, Ch. Chander Bhan, Pandit Shri Ravi Sharma and Ch. Shri Khand, all from Hariana Prant, also spoke in favour of acceptance of the proposals.

Master Tara Singh's Speech

Master Tara Singh told the meeting: "Our objective is not to create trouble. The proposal offered by the Government do not constitute the Punjab Suba but under the present circumstances I do not want to fight."

In the interests of unity and peace in the country, Master Tara Singh favoured unanimous passage of the resolution.

Text of the Resolution

Copy of the Resolution adopted in the meeting of the General Committee of the Sikh Community and other representatives of the Sikh Community held on 11th March, 1956 at Amritsar under the

'Spokesman' Must Become Bi-Weekly

S. Sant Singh Prop, New Indo Trading Co. Bombay—our esteemed friend and well-wisher, writes to say that he warmly welcomes the idea of conversion of the 'Spokesman' into a bi-weekly organ and suggests the opening of a bi-weekly Fund, to realise the necessary funds. He feels that an English daily of the Sikhs is a crying need but in view of the huge outlay necessary for such a project, it may be advisable to move step by step and by slow stages to move to the object of a daily and that for the present the 'Spokesman' may be converted into a bi-weekly.

We appreciate the kind sentiments. It is for the readers and patrons of the paper to help us realise the objective. We are very thankful for the encouraging appreciation. —Joint Editor

Presidentship of Master Tara Singh

The Sikh Community, after full and mature consideration had come to the conclusion that a unitary Punjab State was the sole remedy of the difficulties experienced and the trouble suffered after the partition. Consequently they put this demand before the Government of India through their representatives in the hope that such a demand, which was in consonance with the democratic principles enunciated out of number by the ruling party, would be conceded. The Government however after discussions with the delegation has evolved a different plan.

Conscious of the national problems and feeling concerned over the international situation this gathering, in the belief that the new plan may solve some of these difficulties, which the Punjab Suba was expected to remove, gives a general approval to the principles of the plan and is prepared to work it out honestly.

On going through the memorandum sent to Master Tara Singh this gathering finds that even within the principles agreed to, there are points which need elaboration, clarification, revision and amplification. Some of these points have already been conveyed to the Prime Minister. This gathering, therefore, asks the deputation to have these improvements made and authorises it to accept the draft finally.

It also expects that the Himachal Pradesh with certain related areas added to it will be kept separate and not added to the Punjab. This gathering hopes that in the interest of communal harmony and to give a fair chance to the scheme elaborated by a prolonged and patient discussion the same spirit of goodwill and sympathetic understanding by all concerned will be maintained.

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Work Awaiting Sikhs

Much constructive work awaits the Sikhs in the days to come. Since 1839, when Maharaja Ranjit Singh passed away, the Sikhs have not had favourable environs. From 1839 to 1849, there was an era of lurid-anarchy and a life-and-death grip with the Britishers and the year 1849 left the Sikhs crippled, lamblised and low. For decades they felt unnerved and lost. The Nardham movement followed by the Singh Sabha movement and the birth of Chief Khalsa Diwan marked the stirring of a new life. The Sikhs did some useful constructive work. The Chief Khalsa Diwan nurtured the Amritsar Khalsa College, Bhani Sahib Vlr Singh and the Khalsa Trust Society created masterpieces of Punjabi literature which were as stimulating and elevating as a thousand Sikh missionaries working with apostolic fervour for the uplift of the Sikhs. The Sikhs seemed to be awakening like the "sleeping beauty" from a long slumber. But their awakening brought them into conflict with the then mighty foreign rulers of India. The Sikhs found their sacred shrines in the lands of demoralised priests and Mahants. The alien rulers sought to suppress the reformist zeal of the Khalsa with an iron hand. They openly sided with the corrupt, fallen priests and Mahants. The Sikhs stood four square and defied the might and wrath of the mightiest colonial power. They suffered horribly, heretically and non-violently. Their suffering was terrible and yet they bore it cheerfully, non-violently and unflinchingly. India wondered. The world stood amazed and the Britishers were frustrated. The sacred shrines were wrested but the immoral influence of the alien rule was still there. The Sikhs could not combat or resist the insidious influences which are inherent in foreign rule. Alien rule breeds general demoralisation. The resources of the shrines proved blighting and pestilential like the Uppas tree. They proved like the dragon's teeth and were apples of discord.

A fairly long period of ignoble mutual strife and sordid rivalry for lucre ensued and we are not yet out of the wood. The Partition almost bisected the Sikhs. From 1947 onward, the Sikhs have had to suffer a storm of vilification in the press and on the platform on the one hand and Government's wrath on the other. The Sikhs had to contend against overwhelming forces. The Sikhs struggled for self-preservation and an honourable existence, as also for the preservation of what they held dear. They were either misunderstood or were willfully and maliciously misrepresented. At times, they stood covered with odium and vilification. The anti-Sikh press did their worst. It was an organised, unending campaign designed to overwhelm, humiliate and smother the Sikhs. The happenings of July 4 marked the climax and crescendo of the campaign. The Sikhs emerged triumphant from the fiery ordeal of the Moghuls. Then Nehru made a graceful gesture and Government-Akalis parleys were initiated to devise ways and means to solve the Sikh problem. Let us hope that a spirit of accommodation and conciliation will prevail and as long last the Punjab problem will be satisfactorily solved. May all end well! Thus one long chequered chapter of Sikhs' history will close.

The Sikhs have much constructive work awaiting them. The Sikhs are a small microscopic minority. They can command respect only if they crushes others morally, culturally and intellectually. The Tenth Guru sent a batch of Nirmalks to Benaras to wrest the monopoly of learning from the knowledge-proud Brahmins. The Sikhs must raise a band of Sikh scholars well-versed in Sanskrit Upanishadic lore along with a thorough grounding in Sikhism. They could carry the torch of the Holy Book far



Dawn of Sense and Decency!

For years the Hindustan Times has played an ignominious and mischievous role in painting the Sikhs in jet-black odious colours and had not the business to publish a rejoinder or rebuttal of the false and absurd stuff that appeared in its columns. Day in and day out, it abandoned and abused the much-maligned and much-misunderstood Sikhs. No wonder, if the Sikhs appeared as monsters of ferocity and perversity to, uninformed and superficial observers like the Hindustan Times, enough to smear and smother the Sikhs with an overwhelming, crushing avalanche of salubrious and love-

ness. Things came to a climax when the mean and unscrupulously scribe under the pseudonym of "Inset" had the brazen-faced impudence of calling that great fighter for India's religious and political freedom, the Tenth Guru as a "with columnist"! It was the height of stupidity and senselessness. And when the Sikhs expressed the weighted words and cried for his posthumous, the scribe penned a half-hearted, half-loaded, grudging, halting, graceless apology and thereby added insult to injury. The decency and scrupulousity of the scribe exceeded the limits of Sikhs' patience. The Sikhs

and wide. Gurm Arjan designed the Holy Book for the whole of India. It was for this very reason that he used Hindi interlarded with Sanskrit phraseology, to be understood by the whole of India.

The Sikhs have yet to enrich and popularise Punjabi literature. To this end, each and every Sikh family must be approached to contribute, say at least one rupee, so that source of translations of the classics of other literatures might appear in Punjabi. Solid, substantial, organised work is essential. Mere talk would lead us nowhere.

The Sikhs must make arrangements here, there and everywhere in the Punjab and elsewhere, so that Sikhs could be prominent in Hindi and outstrip others. Scholarship in Hindi would soon be a passport to positions of dignity and responsibility. Let Sikhs take time by the forelock.

The Sikhs must also equip their shrines, especially historic shrines with good Libraries and Reading-Rooms. All reasonable amenities must be provided to pilgrims to make the shrines havens of light and of healthy recreation, as was Panja Sahib in the pre-Partition era.

The evils and pests of drinking, opium-smoking and smoking among the Sikhs of certain areas have to be stamped out. A band of zealous missionaries has to be organised and trained to attain this objective.

Last but not least, Sikh Colleges must have classes to impart military training. That is the only way to retain distinction in the armed forces. The Khalsa College, Amritsar, has given the lead. Others must follow the salutary example.

And how fine it would be, if the Khalsa Schools and Colleges arranged for sports of Sikh and non-Sikh boys and youngmen. May Heaven throw up enterprising, public-spirited Sikhs to take up this useful, nation building activity! We hope and pray that the era of strife and frustration is at an end and the Sikhs must now turn to constructive and reformist activities. Many sacred stables have to be cleansed, the sacred shrines have to be purged of their ugly spots and the level of the community has to be raised morally, culturally and intellectually. To be first and foremost in all good things to be models of manhood, saintliness and civility, this alone could be the justification for the existence of the Sikhs. The Sikhs must be true to the ideals of Sikhism, if Sikhism is to command respect. Too many of us yet fall short of the mark.

cannot easily forgive the wanton insult. It is, however, refreshing to find after many years that the old paper has at long last put in a good word even for the Akalis or Sikhs. In the issue dated the 11th March, we come across the following words:

"The sub-committee has done everything to meet the legitimate apprehensions expressed by the Akalis while the spokesmen of the Akalis on their part have been sincerely trying to appreciate the Central Government's desire to meet their demands.... Master Tara Singh is most concerned about the growing strength of Pakistan and as he and his colleagues are no less patriotic than other elements in the State, they are expected to help create conditions of internal stability, so that any threat to the country's freedom may be met unitedly."

We are thankful for small mercies and we are happy to find the dawn of sense and decency on the scene. For eight years the paper threw mud and gloom on the Sikhs and wilfully and perversely misrepresented their desires and thereby made the Punjab problem almost intractable, instead of fostering the solution of the problem. India's worst loss could not have done worse than what the paper has done for eight years. We heartily welcome the Journal's new angle of vision and are thankful for its expression of faith in the bona-fides of the Akalis, which the Journal has been missing and condemning rudely and recklessly for years on end. Whether this is a clever manoeuvre to appease the enraged Sikhs or is symbolic of a genuine change of heart, we cannot guess. We must hope for the best, however.

The 'Tribune' and Sikhs

The 'Tribune' has just celebrated its 55th birth anniversary. For 55 years the paper has rendered invaluable service to the national cause. The Punjab cannot be too grateful to the paper and its patriotic founder. While appreciating the great services rendered by the paper and the staunch role played by its Trustees and Editors at various stages in its glorious career, we are involuntarily reminded of the bitter and distressing fact that during the seventy-five years of its life, not once has there been a Sikh trustee of the paper! The paper has had on its board of Trustees Christians, Arya Samajists, (like Diwan Bada Dasi) Brahmins and non-Brahmins but never a Sikh! Is it a mere chance? Sikhs have been found fit to act as High Court Judges, Ministers of the Central Government and of Provincial Governments, as administrators and ambassadors. They have made a mark as judges, rulers, as men of letters, as soldiers and generals. But they have not demonstrated their fitness to be Trustees of the 'Tribune'! It is

a stigma on the fair name of the Sikhs and a reflection on the amiable men who find absolutely no Sikh eligible to be a Trustee of the 'Tribune'! This is an enigma and a riddle which we cannot unravel. Diwan Bodhi Dass may publicly declaim against Pongah and Gurmukhi and say the most offensive things to widen the rift between the Hindus and Sikhs and yet he is fit not only to adorn the august Board of Trustees but also to act as its President! But no Sikh must ever set foot in this sacred precinct of immortals! Why must Sikhs be deprived of the privilege of serving the great paper? We do not plead that a Sikh must be accepted as a Trustee because of his being a Sikh. We only plead that Sikhs must not be rejected on account of their being Sikhs. We plead for a fair unbiased, national outlook, unclouded by vicious discrimination against the Sikhs. The Sikhs must not be treated as untouchables, undesirable and outcasts. The Sikhs feel sore.

Recording of Caste in Registration Deeds.

We heartily welcome the recent enactment by the Parliament, whereunder the recording of the caste of a person in registration deeds has been done away with. This, we believe, the beginning of the end. We eagerly look forward to the day when the dangle of caste labels in pretence and subterfuge to names would be treated as vulgarish and hateful. It is unfortunate that with the spread of education, the evil of caste exhibition has given in dimensions. Education ought to have created a deep sense of equality between man and man. Obviously, there is something radically wrong with the system of education. The Indian intelligentsia has in particular developed a caste, a fashion and a passion for the display of caste labels! Those who are guilty of it, cannot realise that man is the crown and climax of the creation, his kinship with the divine and that the pride of caste is an index of a narrow view and a low time. Religion condemns its sanction to the division of man into high and low. Sikhism is dead against this division. Why then must there be an exhibition of caste labels? If anything, they redound to the discredit of all those who vulgarishly don't them. Let us have done with this nasty evil.

SEATO or Blooming Jugglers?

The Soviet delegation's visit to India, Burma and Afghanistan has scared U.S.A. and U.K. They feel that their hold on Asia is slipping from their hands. Faced with a factory, Egypt is hesitating with Russia. Jordan refuses to let U.K.'s pensioners any longer. The drama at Karachi was obviously staged to scare India and Afghanistan into submission. Pakistan had according to its familiar strategy,

threatened to go astray, unless U.S.A. and U.K. insured open support to her in order to brow beat India and Afghanistan. Pakistan had to be soothed with toy. Dulles and Lloyd provided it by their amusing vapouring on Kashmir and the Durand Line. The "brand of war" plan is still a weapon in their armoury to frighten the unwary and the timid. They still believe in the time-worn strategy of bluff and bullying to some orientals! After staging the drama at Karachi in order to oblige the amiable dealings of Pakistan, Dulles flew to New Delhi to see if the desired reactions were discernible in the visage and words of Nehru. On a former occasion, the Britishers in India, staged a similar drama, when Nehru visited the tribal area of Pakhtoonistan in defiance of their counsel. That was in 1947, when Nehru was the Head of the Interim Govt. Snipers from hill-sides shot at Nehru's car and the bullets whizzed about his ears. Dr. Khan Sahib later on related to an agreeably surprised world that while the bullets whizzed about Nehru was in a sort of a reverie, oblivious of and indifferent to the drama that was being staged to scare him. Could Dulles and Nehru differ now? Dulles cringes to live in a bygone age like the ruling clique of Pakistan who used to score points against the Congress with the help of their fictitious patrons. They continue to live in those bad old days. They would learn nothing and forget nothing. The drama at Karachi would not bring them any dividends, for none could be bullied. U.S.A. and U.K. cannot afford to provoke war with Russia, for Russia has her own big stockpile of Hydrogen Bombs. The only weapon they can use with impunity is the weapon of bluff and bluster which Dulles habitually uses vapouringly.

French Foreign Minister Vis-a-Vis U.S.A.

As if to neutralise the effect of the drama of bluff and bluster, staged by Pakistan's twin patrons of U.S.A. and U.K. to humiliate Pakistan, Pinner, the French Foreign Minister seems to have been prompted to declare at Karachi that he was in profound disagreement with Western policy in recent years, adding significantly that essentially the Soviet era of aggression has passed and that they had entered a phase of pacific co-existence. The words are revealing enough. In spite of it, Pakistan lays the flattering unction to her soul that her patrons would support her against India and Afghanistan under all circumstances. She only purchases a mirage. Who will court exile on in Hydrogen Bomb warfare for her sake? Pakistan must wait for the millennium, till Russia lies low, dust into dust. If Russia dies, she will die in great company, with U.S.A., U.K. and Pakistan. Thanks to Russia, Asia cannot any longer be held under colonial yoke, Pakistan's inclinations and support notwithstanding.

All-India Gurdwara Legislation

We are aware of the draft bill whereby the management of Harpur Sahib is to be delegated to an elected Board of Sikhs. We would suggest to the Deewan Khalsa Dewan to be alert and to spare no pains to expedite the introduction of the bill in the Hyderabad Assembly. Constant vigilance is absolutely essential in order to realise the objective, else the prospective bill may hang indefinitely. If things are delayed, the bill may have to wait till the reorganisation of States and then the Sikhs shall have to restart labours for the enactment of the bill.

Again, the Sikhs must seriously press for an All-India legislation to bring off the historic Gurdwaras in India under a Central Gurdwara Board. We do hope that Sikh M.P.'s would take steps in right earnest for the enactment of such a legislation, before the Parliament is dissolved.

Pictures and Paintings of Gurus.

S.G.P.C. has offered prices for good paintings and pictures of the Gurus. The motives of S.G.P.C. are crystal clear. There are in the market some unsightly and impure pictures of the Gurus, and the S.G.P.C. seems to be anxious to have artistic graceful paintings instead. While commending the motives of S.G.P.C. we feel that the pictures and paintings which S.G.P.C. might approve, would be treated as true likenesses of the Gurus and ignorant, superstitious people would readily take to their worship! Sikhism abhors idol-worship, and idol-worship. Picture-worship is equally reprehensible. This must be discouraged and condemned unsparingly and emphatically.

Kapur Honorably Acquitted

The Punjab Government has failed to substantiate any of the charges preferred against Mr. R.P. Kapur, late Home Secretary to the Punjab Government. For ten long months, the gentleman suffered unendurable mental anguish and humiliation on account of his suspension. How recklessly and senselessly he was dealt with by those concerned is obvious from the verdict of acquittal. How great is the tribute to public servants! How could public servants work in peace? The Government of India must take steps to rectify things in the Punjab. It was not for nothing that the Akalis complained of injustice to Sikhs in services in the Punjab Government of India and the Congress High Command must scrutinise the records of the Kapur case and see if those who were guilty of humiliating Mr. Kapur are at all fit to hold any responsible public office. And how will Mr. Kapur be recompensed for the protracted months agony in which he has been unfairly and unjustly subjected. We wholeheartedly felicitate Mr. Kapur on his honorable acquittal.

In the land of the five rivers who is not familiar with the name of Puran Bhagat. There is no form of song in which he is not sung. The itinerant recluses-prayers praise his purity of character. The street musicians extol his virtue. The ashra-garbed mendicants reverently recite his excellence of devotion. The cinemas present the pictures of his supreme righteousness vested in the flame of blood-curdling ordeals. The poets, story writers hold him as the marvellous symbol of self control. It is no exaggeration to say that Puran Bhagat has become a household name for his countrymen.

The word Puran means complete. It may also mean the fulfilment of desires. When his parents gave this name to him, they might have had the idea of the fulfilment of their aspiration for a goodly son. Yes, in point of physical beauty, nobleness of heart, sharp intellect, Puran was unique and fully deserved this name. The word Bhagat implies a devotee. Well, he earned this "bhagatship" by dint of suffering trials and tribulation so as to be a perfect example of continence signally triumphing over the most alluring temptations to the gratification of animal passions.

Our hero's victory over self-indulgence gains an extra prominence from the fact that being the only son of his princely father he was surrounded by all kinds of luxuries which oriental sovereigns had in plenty. But Puran locked them away by his pure heart to a simple and pure life.

The chronicles say that just after his birth in the house of Raja Salwan, the ruler of Shalok of long ago, the baby was put in an underground pulley because the astrologers had told his father not to see his son's face until he was twelve years old, otherwise disastrous calamity would follow.

Accordingly Puran passed his early life in that very subterranean palace where everything for his princely upbringing was provided. There was no lack of servants both male and female. Teachers and tutors to train him in the art of fighting, sportsmanship and collateral pursuits were present there. Puran proved a veritable prodigy in the acquisition of knowledge, especially in metaphysics and Vedic lore. At an early age he was the master of logic and ethics and what is significant in this respect was that he passed the principles of morality into his very life.

When the twelve years were over this prince was ushered out into the open which was crowded with the citizens of Shalok—male and female—all eager to see their future sovereign. With folded hands and eyes bent low Puran responded to the wondrous greetings of the people. Every body who feasted his eyes upon his lovely figure gasped with wonder to see his supernal grace, excellent deportment, and divinely animated face. The event was celebrated with unprecedented rejoicings and public feasts and giving of charities.

Raja Salwan was transported to the highest abode of bliss with

PURAN BHAGAT

(By Shri M. L. Pease)

such a unique prince by his side. Tall stalwart, easy checked, radiant-complexioned, and of cheerful disposition Puran became the idol of his father's heart. It was a sheer delight for him to see his son unfolding himself into virtues of high value.

One day the Raja asked Puran to visit the Saram and offer his respects to the mother-in-law. He specified Rani Lona, his latest and spouse of excellent beauty and charm. Puran was fourteen and she was about twenty-seven

Raja, according to his wont came there, he was bewildered to see the sight.

The Raja bent over her inquiring what the matter was, but she behaved in a most puerile manner. He was all the more importunate. Then she opened her lips and made the filthiest charges against Puran. The Raja was wroth. Soon he sent for his son. He denied to have behaved as the Rani complained. But Salwan who inordinately doted upon his young wife held Puran

was taken out of the well by Guru Gorakh Nath and his disciples who happened to visit that side. The victim tells his tale borne out by the eloquent testimony of his mutilated body. The listeners' eyes fill with tears.

Gorakh Nath proved to be an efficient ascetic in that he restored hands and feet to Puran in a second. All the disciples wondered at this miracle. The Raja asked him to go back to his parents, but he would better be a yogi than a prince. At his earnest request Puran was initiated into yogaism. He was fit for this way of life on the score of his mastery over animal passions.

Puran advanced into the favour of his Guru from day to day by dint of his strong spirit of devotion and performance of tapasya. Now he was faced with another ordeal. He was sent to collect meals at a place where a Raja has a very beautiful daughter named Sundari. She would not marry because a match equal to her in beauty was not available. But Puran was the fittest answer. At the very sight of him she fell love with him. But Puran would not respond. Under pretext of offering a feast to Guru Gorakh Nath she approached him. Well pleased the Guru granted her the choice of a boon. She begged for Puran. He went with her, but ran back with the result that the disappointed princess committed a suicide. This occurrence provoked Gorakh Nath's wrath against Puran. But soon he realized that Puran was Puran—a perfect symbol of continence.

Twelve years were gone since Puran had been away from his native place. Under the Guru's order he returned to Shalok. He stayed in a garden. People suffering from humors, lunacies and a variety of other diseases flocked to him and were cured. Achra too had her vision restored. Raja Salwan met him along with Lona. The latter made a clean breast of the matter relating to Puran's behaviour towards her. Her husband was wroth but Puran protected the intended victim by saying, "God will had to be faithful like that". The meeting of Puran with his kinsfolk was a scene of human emotions worked up to their highest pitch.

Puran is a perfect yogi. He would not enter a householder's life. God is now his friend, father and mother and he practices the love of God in his relations and then departs. This is his brief story.

This story has the unique features of romance and tragedy. It stages the play of human emotions against the background of asceticism. It vindicates the triumph of purity over licentiousness. It is a challenge to devotedness for God to the ephemeral earthly attachments. It emphasizes the defeat of Maya and victory of Truth, Righteousness and Goodness—that give us the concept of God.

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Shri Guru Teg Bahadur

(By Shri Lakshman Narayan Sahu.)

Servants of India Society, Calcutta.

Come, let us sit at the feet of Sri Guru Teg Bahadur

And learn from him the sublime example of supreme sacrifice. O, a man of God, for thirty years he spent in meditation living in seclusion.

Teg Bahadur, the good man, the mighty man, the deeply religious man.

In the darkest hour of need who else could he approach

When blind Aurangzeb in his mad fury wanted to make an end of Hinduism.

Lo, the storm is approaching. Teg Bahadur is to be executed

And thus the laughing and mighty Aurangzeb will fall like an autumn leaf.

Here come the Brahmins of Kordeshwar, Banaras and Kashmir. They seek refuge at the hands of Teg.

Teg sends them back saying, Tell Aurang, first convert Teg, then we will all follow him.

Teg is called. He comes to Delhi. Among pure him is Jai. It was a cage with projecting wires. He could not sit or sleep in it.

Embrace Islam, or I shall enclose you in the raw hide of the cow. And seeing it up close to the sun.

Oh, Teg said gently, and he was one with God, he said, Death is a word which will do me no harm.

Your sharper sword will fall to harm me, try if you like. The fatal moment came. Teg is to be executed.

The jailer, a good Muslim weeps. A storm, Teg is executed. In the midst of storm the body was removed to the gallows.

The trunk to Pratapgarh and the head to Agra. Guru Gobind, the boy, & the mother slowly watched the scene. From rose the Muslims with their uttering kirpans.

The great soldiers made an end of the sinful empire of Aurang which now goes to hell.

And Ranjit reigns from Rhyber to Calcutta and from Gajit to Ludhiana and Dera Ghazi Khan.

Thus he paved the way to our and victory signed supreme. Teg was a man of God and chose the path of virtue and non-violence.

Aur in his bad temper, lost his all and went.

This core—one to dine with and virtue at table.

And once we all sing, while he is the end.

in the very prime of her youthful development.

The Raja was about fifty and Lona was quite young and it was an unsuitable union. Now as soon as her eyes fell upon Puran she fell for him. Her's was a frenzy of furious passion. Flushing all regards of her relationship overboard she began to make licentious movements towards the youth. Puran was bemused and bent down his face with shame. But the other was growing wantonly aggressive so much so that he had to have his garment released from her grasp with force.

Thus enraged Lona and his guilty offer of love was turned into vengeance. With the assistance of her sex she assumed a figure of ugly dishevelment, and lay herself on the floor in darkness groaning and sobbing piteously. In the evening as the

guilty. What could the poor Puran do?

He tried to defend himself. His mother Achra pleaded his case. The ministers cajoled for the youth's purity of character. The citizens spoke in favour of the peace. But the Raja was adamant. Such was the spell that Lona had cast upon him.

What followed in an instance of savage unfairness Puran was committed in the charge of two executioners. Under royal orders they cut off the hands and feet of the victim and threw the remnant of his body into a well far away in a jungle. Achra the mother of this befrowned youth became blind with weeping in her sore agony. Salwan must be a blind-headed man. Lona glowed over the triumph of her machination.

As the chroniclers say Puran

Will Punjabi Suba be a Sikh State?

By Mr. S. C. Jodh, General Secretary, All India Linguistic States Conference, (Amritsar).

Will Punjabi Suba be a Sikh State, is the question that ruffles Hindu mind in the South, as well as in North, as a vigorous propaganda is carried against it, by Maha Punjab Sabha. In the recent Maha Punjab Conference, held at Amritsar, Mr. Premnath Dogra, Jan Singh President, warned the Govt of India, not to surrender to Akali demand of Punjabi Suba. He characterised it as a communal demand. However, he has conceded that the grievances of Sikhs are genuine and must be removed. He also characterised it as a "rather vivacious" of Punjab. But at the same time he said, "No division of Punjab on linguistic basis is physically or financially possible." Similarly Maha Punjab Conference in its resolution declared that the Punjabi Suba demand was only a "smoke screen" for creation of a Sikh State.

Communal Demand

Therefore let us see, whether the allegations levelled against Punjabi Suba are true. They say, "It is a communal demand." Can a demand be called a communal one, because Akali Dal has pressed for it? If that is so, then we will have to call it a communal demand, because Punjabi Communist Party also demanded a Punjabi Suba. Then it will be a communalist this communal demand. If this logic is further stretched then we will have to call it a linguistic state demand, because All India Linguistic States Conference has supported it. Not only that, Sahit Singh, a Congress M.P., has supported this demand on S.R.C. debate in Lok Sabha. So it will be ridiculous, if I call it a Akali Congress Sikh communal and linguistic demand. Demand does become communal or otherwise, because of its supporters. A communalist may be a staunch nationalist, therefore his support for a movement for independence cannot be damned as a communal one. We have to examine the basis on which such a demand is based. If this demand is based on linguistic basis, then we will have to call it a linguistic state demand, whatever may be its supporters.

Let us, therefore, examine the basis on which this demand stands. All over the country, people, including Congressmen, demanded a linguistic reorganisation of the country and supported the demand for linguistic states. Not only that but also the S.R.C. has proposed 11 states based on linguistic basis. If Maharashtrians are not led to demand Samyukt Maharashtra and Andhras to demand Vindhya Andhra then Punjabis are also entitled to demand a Punjabi Suba. Sardar Hukam Singh M.P. while submitting the case demanded Punjabi language State as we demanded Samyukt Maharashtra on language basis.

If that is the basis of this demand, then we cannot condemn it as a communal one only because Akali Dal has vigorously pressed for it.

Zones in Punjab

At present there are four states in the north (i) Himachal (ii) Punjab (iii) Pepsu and (iv) Delhi, and all these states and their people have placed their cases before S.R.C. demanding separate Himachal State, Sarana Prant, Punjabi Suba and the Sardar Govt. submitted a case of a trifling state of Maha Punjab. Having the last case, all the cases are based on language basis.

It is now an accepted fact, that the Punjab Govt. and Punjab Assembly accepted that there are two distinct language zones and they were approved by Late Sardar Patel and Pt. Jawaharlal Nehru, though S.R.C. has conveniently ignored this fact.

Muslim Zone in Punjab consists of Amritsar, Jullundur, Hoshiarpur, Gurdaspur, Tarnetpur, Ludhiana, and Hindi Zone consists of Rohtak, Gurgaon, Karnal, Kangra, the rest are bilingual Tehsil like Shimla, etc.

Similarly, in Pepsu there are distinct Punjabi and Hindi-speaking tracts and if Punjabi Zone in Punjab and Pepsu are united, they form a compact and homogeneous areas with 95 lakhs consisting of 65 lakhs of Sikhs and 30 lakhs Hindus. Similarly Hindi-speaking areas in Punjab and Pepsu are also contiguous tracts. If Punjab and Pepsu are reorganised on linguistic basis, a homogeneous Punjabi Suba will be carved out.

Out of the 12,00,000 total population of Punjab 50 lakh people want a separate Hindu state comprising of the present Delhi States, part of U.P. and Hindi zone of Punjab and Pepsu. Besides 30 lakhs of fully tract people of Bangra and other areas, want to be joined with Himachal Pradesh. So the remaining 35 lakhs people want Maha Punjab and are opposed to Punjabi Suba. That being the State of affairs the demand for Punjabi Suba can be nothing more than a demand for a linguistic State of Punjabi-speaking people. In Pepsu even Hindus are not opposed to the formation of Punjabi Suba vide the decision of Pepsu Assembly. So Mr. Dogra's argument that on division of Punjab on language basis is physically or financially possible, has no force now because we are of truth is so. There are already linguistic zones existing in Punjab and they can remain so and they can be enlarged by joining the other component parts in Pepsu.

Sikh State.

Now let us discuss a more serious allegation that the demand is a "smoke screen" for a

creation of a Sikh State. Today Sikhs are in overwhelming majority in Pepsu and Sardar Patel had described Pepsu as a Homeland of Sikhs, but that is not so with Punjab. Out of the total of 120 lakhs population Sikhs are 50 lakhs. By joining the contiguous Punjabi areas of Pepsu with those of Punjab, including bilingual areas Sikhs would form 48 to 50% of the total population. That means they will be reduced to a minority or to equality with Hindus. If they remain either a sizable minority or are numerically equal with Hindus, then they form a Sikh State! That is in essence the allegation of Maha Punjab-walas and that is dangerous to the unity of the country and to the safety of the nation! That means in other words if Sikhs become equal with Hindus, they are traitors to the country. But if they are reduced to 30%, minority forming a trifling state of Malabar, then they become patriots! It is queer logic which no sane person will accept. A community becomes a patriotic or traitorous by becoming a majority or a minority. If majority and minority are to be regarded, as tests of the fidelity to the state, it will simply mean that if you remain under my thumb you are a patriot and if you become my equal, then you are traitors. And you will agree with me that it will be absurd to say so.

Then comes another argument that Sikhs will drive Hindus beyond the Ganges. If Punjabi Suba is formed! Whom will drive? Today in every Sikh home you will find a Hindu lady playing the role of either a mother or of a wife and vice versa in Hindu family. Then who shall drive whom? In that case a special divorce Law will have to be enacted and it will be difficult even for Dr. Rajendra Prasad to draft such a law.

Then to call Sikhs unpatriotic because they refuse to become a minority is to refuse to accept the role played by Sikhs in the independence movement, and to forget Jhansiwala Bag, Lahore conspiracy, Muzrai case and Gadar Party and thousands of patriotic acts and incidents.

Separate State

Then let us consider whether, they want a separate Sikh State based on Pakistan mentality. A Sikh State as stated by Maha Punjab Conference must satisfy these conditions—

- (1) That the demand should be based on religious antagonism to Hindutva.
- (2) That they should demand a sovereign state with separate jurisdiction and extrajudicial independence in foreign affairs and a separate Army, etc. If that

is the idea behind such a demand then it must be opposed as it is high treason against "Bharat" but it is not so. On the other hand, replying to such allegations, Sardar Hukam Singh said in Lok Sabha on S.R.C. debate, "We yield to none in declaration, that we are as patriotic and as loyal and as faithful as anybody else can claim. We demand Punjabi Suba as Andhras demand Vindhya Andhra or Maharashtrians demands Maharashtra."

They want to be loyal subjects of India and want Punjabi Suba within the frame work of Indian Union. All allegations in this regard are baseless and mischievous. It must be borne in mind that Sikhism is part of Hindutva, and All Hindu Laws enacted by the Parliament or by its predecessor assembly are applicable to Sikhs. There may be rivalry between Arya Samaj and Sikh Panth, but they cannot be said to be antagonistic to each other as Muslim religious is towards Hindutva. On the other hand, during the last few centuries before Maratha rule, Sikhs were regarded as defenders of Hindu faith and Sikhs called themselves *Khalis* servants of the faith.

Defence of India

Before I conclude, let us see if there is any force of argument in the plan of the S.R. Commission, "That it is an important border state should be a well administered, stable and resourceful unit and normally it should be safe to have relatively a larger state, rather than a small unit." This seems a justice consideration in rejecting the demand of Punjabi Suba by the Commission.

This Commission has admitted in para 115 of its report, that the primary responsibility for the

(Contd. on page 7)

WATCH IT GIFT TO SIKH GENTLEMEN

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A Light In The Darkness

Who was he?

Who knows? Who can tell?

I only know that he has been to me for many years a light in darkness, a song of joy in days of sorrow and a Dream of Loveliness in nights of loneliness. I only know that, more the day my lips first learned to lip his holy name, he has grown upon me and in my hours of urgent need I have gone up to him, as a child would go to its mother, and he has never failed me. For he is ever kind and compassionate and his love still doth flow as a fountain whereto we may fill our cups to the fulcrum of our needs.

Say not that Guru Nanak walked the earth four centuries ago, and is now no more! He still doth walk in our dreams, and in our waking hours he is our greatest self walking by our side, speaking to us in a language we may easily understand. But we are absorbed in our petty pursuits of pleasure and power and the flickle honours of the earth and its goods and we heed not the still, small voice of the Guru speaking to us in the silence of our soul.

Why hast thou foretold, O man, That the purpose of thy earthly pilgrimage

Is still to attain the Truth?
Alas! thou dost waste thy precious moments
in pursuit of truth!

And behold!

The night cometh as an end!

The very words which the great Guru sang to Lalo, the blessed carpenter of Anandpur, who took some time in opening the door of his house, where the Master stood outside, knocking at the door. The Master still doth stand at the portals of our hearts, that we may wake up from our centuries old slumber, —wake up and walk the way that leads to the holy light where shines the temple of

(Contd. from page 6)

defence arrangement must be that of Central Govt. Then where does the aid come to the State may be small like NWF or may be a bigger one as proposed to the Commission. The Central Government can use all the resources of the country, men and material for the defence of entirety. The NWF Province up to it we could defend India from foreign aggression for 150 years. It follows from this that it is not the primary responsibility either of Punjab Suba or Maha Punjab to deal with the army or defence. The stability of a State depends upon the peace in the State. A contented Punjab speaking State will be more safe and more stable than the unsatisfied Maha Punjab. It must be remembered that no one has denied the fact of the resources of Punjab Suba and its capacity for development in agriculture and industry.

Therefore, a contented Punjab Suba will be more stable state and a guarantee for national

Light,—the Light of Divine. Listen to the enchanting words of the Guru —

Awake! Awake! Thy slumber break!

Dost thou not see that the lifeless

is awake?

To awake is to break the fetters

of the ego;

To awake is to be born in Love!

In Loving devotion cling to His

Lotus Feet

And speak to Him in the silent

language of love —

"Beloved! all I have is Thine!

My body is Thine! My mind is

Thine!

And I am Thine for ever and

evermore!

Treat me as a thing!

Treat me as nothing!

Speak, and I shall listen!

Order, and I shall obey!"

So mayst the Lord reveal Him-

self to thee!

And the day He looks on thee

with Loving Eyes

Shall be reckoned a Glorious Day

indeed!

And all the treasures shall be

added unto thee!

And thou shalt become perfect,

And radiant in beauty, wisdom,

Love!

The Guru says, and the

people,—the simple, ordinary

folk,—listened to his songs — and

as they drank in his words, their

hearts fluttered within them like

winged birds, And they felt

transported to a world of beauty

and ingenuity where the wealth

of man was not measured by his

earthly possessions but by the

love of his heart.

The Guru spoke of a treasure

which these hands could not hold

nor these eyes behold,—a treasure

which was man's companion in

his journey to the Great Beyond

At the end of your earth-pilgrimage, he said again and again, your property and your possessions will be of no avail, nor will your noble lineage and high caste come to your help. In that very hour the love of your heart will be your light and your good deeds will be your music.

In the rich crafts-millowner of Lahore who flew flags over his house,—each flag representing millions in his treasury the Guru gave a needle with a request that the same might be kept safe and returned to him in the world beyond. And when Dupa Chand,—for that was the rich man's name,—wonderingly asked how it would be possible for him to carry the needle to regions beyond death, the great Guru smiled a smile of compassion, then said — "If you cannot carry a tiny needle, how will you carry your millions? And if you cannot carry your millions of what avail will they be to you when the white wings of Death unfold you?" The words went right into the rich man's heart and he became now and there was a veil of tears in his eyes. And both he and his wife fell at the Master's feet, saying: — "Speak to us of this treasure we may carry with ourselves, as we pass through the portals of death!" And the Guru said: —

It is the wealth of Huri Nana,

And the wealth of Loving Service

To those that suffer and sigh

And groan in the agony of pain

Grown up in the Service of Love!

And give all you can to those in

need!

And remember,

God is the Great Giver

And to those that give,

He giveth yet more abundantly

The treasure that endures —
The Treasure of Name, the Word
Eternal!

In his own heart there was love for the poor and infinite compassion for the woe, the wrong-doer. He identified himself with them. He called himself "Nanak" (lowly). He knew that man went astray because he was weak and infirm, —weak of body and mind of mind — and his weakness and infirmity might have come to him as an inheritance from his ancestors. So he loved sinners and criminals; and his love transformed them, changed the course of their lives. Sojan was a thief; in his house the Guru sang a song. The song washed Sojan's heart clean and made it white as snowflakes. Koda was a "tantik" — and his children had killed many a human body. Nanak came to him with his saving gospel of Name, and Koda, who had seen miracles in the eyes of Nanak, became a true disciple.

The secret of the Guru's miracles of mercy lay in this — he resisted not, not even evil and wrong. He knew that resistance only served to feed evil and made it strong. He was the way of forgiveness. Be ye forgiving as the tree,—was the message of his love-filled life; and remember, only the fruitful tree is stored for food.

This made him a healer.

Many, who were afflicted with diseases which knew no cure, were made whole by his healing touch. The blazing fires of fever were extinguished at his sweet touch — and limbs which groined in pain were set at rest by the inner peace of his heart. And every anger, greed, and lust, pride and passion, —then which man has known no greater disease,—retreated before the calm, compassionate look of his stare. It is said, he even cured a leper and gave sight to the blind. These may be facts or legends; in any case, they bear testimony to the uniqueness of this incomparable man. For it is only to those who release great things that the greatest is ever attributed.

He loved to call himself a pilgrim, a wanderer, ever seeking the lovely way. And, as he moved on from place to place, he spread the message of Name, —the Word Eternal, the Holy Spirit. He knew the hunger in the heart of man, and he saw that only God could satisfy it. Man's greatest need is God, —he said.

He was a man above all men. This was seen, in his own days, by some of those who had eyes to see. As it was that the great Sikh teacher, Pir Bakardoon, was one day found with his back towards the Kaaba, offering prayer in the direction of Guru Nanak's Kartarpur Colony. When asked to account for this strange, inexplicable behaviour, the Sikh teacher said — "What else can I do? Today I see the Light of God shining in this direction."

Verily, the Light of God shone in Guru Nanak — the Flame

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ARE WE NOT HEADING...

The problem before us is essentially one of finding out whether we can create a classless society through our leaders acquiring more power by yielding to acquisitive instinct or through diffusion of power to the people.

What are the targets of our second five year plan? Rise of one ounce per day per capita in food consumption and the hope that we will create 10 million new jobs and increase of 25% in national income. We have got to make it a consideration that in five years our population will increase and we will need 10 million additional jobs. Again as it is, there is a gap of Rupees eight hundred crores in our requirements of the foreign exchange. Foreign exchange requirements of the private sector are not taken into account and have to be added to it. All this added up presents a very poor picture before our eyes. Again the approach of Government to nationalisation and recent budgetary proposals have disheartened and discouraged us. There is a feeling of insecurity in the air.

We are all confused and alarmed at the regulations introduced by enactment of various laws and accelerated pace of encroachment in the sphere of industry and trade where people by their own initiative and efforts have shown results surpassing the expectations of our planners in the last plan. Expansion of State-owned industries and State-trading will mean that in next 10 years State capitalism will dominate.

Concentration of economic power will be added to the political power and a greater concentration of power will take place. It will be an acquisition of power by our leaders who will administer it according to their wishes which may benefit or harm the society. Again in 10 years our present leaders whom we trust to do the right thing may not be there, as we will lose quite a number of them and new ones will step in.

We also know that in election feelings of the people are aroused by emotional appeals and then they lose their sense of intelligent reasoning. We saw in recent disturbances in Bombay, how politicians to achieve their own purpose aroused emotions which resulted in destruction of life and property. People aroused were not villagers but citizens of Bombay and they lost their sense of intelligent reasoning.

How could we be always sure that we will elect the right type of leaders to run our state when we know it is going to be the result of emotional appeals and not intelligent reasoning?

Study of human nature in politics has shown that after election politicians may cease even to desire to remain with their constitution and to regard them as purely irrational creatures of feeling and opinion and themselves as the purely rational

The following speech was delivered by Sri Ramonbhai B. Amis at the Annual Session of the Federation of Indian Chambers of Commerce and Industry held in New Delhi on 5th March, 1956.

"Overmen". It is at this point that a resolute and able leader may become most dangerous.

With the terrific concentration of economic and political power in the hands of such a leader just imagine what type of dominating totalitarian state we could have. In recent history three such leaders i.e. Hitler, Stalin and Peron of Argentina created totalitarian states.

In a totalitarian state there will be precious little space and vacancy as state is a main employer and state the main property owner. How many opportunities of liberty and initiative will remain with us? We could seldom be unconscious of that sense of unfreedom which comes from the knowledge that if you fall out with your master, there is no alternative manner and there is no alternative way of doing what you want to do.

coal production and reduction of efficiency all round, hence now the people of U.K. have reversed their policy and are relying more and more on companies.

Why do our planners then expand the state capitalism? Do they really believe that it will not create concentration of economic power along with political power in the hands of a few? To emphasise the point I will read here a few lines from the editorial of 'Times of India,' published on 26th February, on Parliamentary Democracy:-

"New laws are passed giving government a wide measure of control in economic, social and cultural fields and effecting even larger sections of the people in their daily life. And yet these laws are increasingly drafted in such a way as to leave vital rule making powers to the executive. Indeed the more far-reaching

communist state. It has happened before in Czechoslovakia.

Recently in an address to the seminar of parliamentary democracy Prime Minister rightly pointed out that

"No political democracy can be stable to-day unless it strives to be an economic democracy at the same time. He also pointed out the dangers of the present policy of government to achieve results. He said it implies enormous increase in centralised control, a dangerous growth of both parliament and people.

I am glad he concurs with our views on the point. It is responsibility to search and find a solution to achieve economic democracy without expansion of State capitalism.

A decentralised economy with decentralised industrial sector offers scope for the rapid development of a way of life, more congenial to want most of us desire in our hearts.

It is also the best safeguard of personal liberty, compared with any other system. It greatly widens the field for the exercise of personal choice, and variety of life which emerges from this extended field of personal choice.

...TO TOTALITARINISM ?

In such a state what happens to us as consumers, to our choice and preference, very little attention is paid to it. There is a temptation to disregard the correct valuation of our wishes. Even if we do not like the service or articles produced by the state enterprise, we are forced to buy them. We cannot directly influence it to improve or change. We cannot make it react to our wishes. Controls are the order of the day, and competition is out.

We are all aware from personal experience of food, cloth and other commodity controls, of the harassment, time-consuming waiting, very little choice, and other difficulties caused by it, would we rather not prefer competitive markets where we can choose what we like?

Labour government in U.K., tried the experiment of state control of industries and mining, what did they achieve? Less

the laws in their impact, the less effective the control, parliaments exercise in their making and implementation.

The biggest danger in the rapid growth of government business and bureaucratic controls lies in the new possibilities of abuse of power by officials.

Here we should not forget the open declaration of Russian leaders in living communism to the non-communist world by utilizing every means possible short of war. It is an open, unqualified declaration of interference which violate the principles of non-interference enshrined in the 'panchshila'.

What will happen to our young democracy, if some communitist disguised under congress label, get into the government? The whole state because of too much concentration of power in a few hands could be converted in a totalitarian

Public limited companies particularly new when the new Companies Act is coming into force, if given proper encouragement, will attain the objectives consistent with our ideals. Any citizen with a surplus to invest can become a shareholder. In the competitive market economy the company policy has to be so directed as to meet the wishes of the people in their capacity as consumers. If they like services or articles produced by a company will show preference in buying it and make it flourish. If they dislike the services and articles produced they will cease to avail of services and articles produced and that company will go out of business. These consumers are the employees of the industries. In fact the public limited companies are owned by the people, they employ the people and produce goods according to the wishes of the people. They are people's own enterprise.

In the development of our heavy industries where the capital requirements are very high, the state may take the initiative and start such projects, but it must be done through the agency of public limited company and all the rules and regulations applicable to companies owned by the people must be applied to the companies also. The shares of this state owned, public limited company must be sold within a reasonable time to the people. If necessary, special campaigns similar to those for the sale of National Savings Certificates be started to induce the people to invest in those companies. Once the people have

(Could on page 20)

THE Spokesman Weekly

Announces the publication of Special **BAISAKHI NUMBER**

in the second week of April, 1956

The Special issues of the "Spokesman" published in the past have always won laurels in the field of journalism in all respects: literature, get-up and circulation and can very well guarantee the grandeur of the forthcoming Number.

Advertisers are requested to book their advertisement space in time to avoid disappointment.

Esteemed Writers are welcome to send their valued contributions.

Manager
The Spokesman Weekly

News from Here and There

Guru Nanak College in Mandi Dabwali Maharaja Patiala to lay the foundation

Guru Nanak Society, Mandi Dabwali District Hissar which has been recently formed under the presidency of Sardar Gursi Singh M.A., Member Council of States is shortly starting Guru Nanak College, Mandi Dabwali from this year.

The foundation stone laying ceremony will be performed by His Highness Maharaja Yashwinder Singh, Rajpramukh of Patiala at 4.30 P.M. on Friday the 16th Mar. There will be a grand Kavi Darbar the same night.

Sikh Youngmen's Association, Lucknow Protest

The following resolution was passed by the Sikh Youngmen's Association Lucknow

This special meeting of the Sikh Youngmen's Association (Kaminder Nagar) Lucknow, takes a serious view of the misdeeds and insulting insinuations regarding *Shri Gurbak Singh Jee Maharaj* by describing him as a 'Patri Communist' in Sunday Magazine Section of 'Hindustan Times', dated the 26th February under the caption 'Round the States' by P.N.R.A.

The Sikh Community, say, every right thinking citizen is very much perturbed over this.

The Association requests the Govt. of India that immediate action be taken against the paper 'Sikh Students' Federation' Activities.

A select gathering of Bombay Sikhs witnessed the Sikh Annual Order Sarup Singh Declaration Contest held in Guru Nanak High School, Bombay. Sardar Kaminder Singh presided over the function.

Sikh National Anthem sung by a batch of students marked the inaugural Kava of the function. Subjects for the contest were Importance of symbols and forms in Sikhism; Sikh Phila Singh; Guru Angad Dev; and Gurmukhi script.

Nearly one hundred students.

Aldous Huxley on Ritual

An extended correspondent has sent the following extract from Aldous Huxley, which may possibly be of some interest to some of our readers.

"Religion, it seems to me, can survive only as a consciously accepted system of make-believe. People will accept certain theological statements about life and the world, will accept to perform certain rites and to follow certain rules of conduct, not because they imagine the statements to be true in the rules and rites to be divinely dictated, but simply because they have discovered experimentally that to live in a certain ritualistic way, under certain ethical restrictions and as if certain metaphysical doctrines were true is to live nobly, with style. Every art has its conventions which every artist must accept. The greatest, the most important of the arts is living."

teachings of our great Gurus and glorious Sikh traditions to prepare themselves for leading a life of good Sikhs.

Sardar Darshan Singh, Deputy Controller (Food) congratulated S.S.F. for the splendid work of national uplift they were organising.

Sardar Tarinder Singh in his presidential address thanked Sikh Students' Federation for giving him an opportunity to witness such an inspiring function. He considered S.S.F. an organisation of missionaries. Workers of the Federation deserved Nation's heartfelt congratulation for their selfless devotion to his (the minute presidential address) he drew attention of Bombay Sikhs

towards many problems of cultural and social unity of Sikhs. Sardar Tarinder Singh, daughter of Sardar Gurmukh Nehal Singh, distributed prizes amidst resounding shouts of Sat nam! for the winners of the contest.

Principal Lakshman Singh appreciated the activities of S.S.F. in Bombay and welcomed the distinguished guests in his institution. Sardar Nandan Singh, S.S.F. President, rounded up the three hour function of the day and thanked the school authorities, guests and students for their co-operation. He pointed out the progress made by Guru Nanak High School which he said was worth emulating by other Sikh institutions.

FIAT 1100 BREAKS

all previous records

COVERS 895 MILES IN 20 HOURS 7 MINUTES

Leaving Calcutta 7.25 a.m. Sunday, February 5 and reaching Delhi next morning at 1.32 a.m.—a distance of 895 miles in 20 hours, 7 minutes! That's the marvellous feat performed by Messrs Raja Roy Chowdhury and Sudha Mukherjee in their Fiat 1100, officially logged by the Automobile Association in Calcutta, Allahabad and New Delhi. An all-time Indian record, surpassing those achieved by even bigger cars.

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10. Car No. 105 1100 driven by Raja Roy Chowdhury and Sudha Mukherjee arrived at the A. A. A. Calcutta, at 1.32 a.m. on the 5th February 1950. The total distance covered on the 20th February 1950, was 895 miles.

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Mr. Raja Roy Chowdhury and his companion Mr. Sudha Mukherjee standing beside the Fiat 1100 in which they made their record-breaking run.

LETTERS TO THE EDITOR

Disparity in Pepsu Forces Pensions

Sir—The PPSU Forces participated in WORLD WAR II (1939-45) and JAMMU and KASHMIR Operations 1947-48 and won Honours and Awards of Indian Army in recognition of their exceptionally distinguished and gallant services in the field. The PPSU Govt. sanctioned Indian Army rates of pension in respect of PPSU Forces vide Special Army Order No. 45 of 1949. Subsequently on their merger with the Indian Army on 1.4.1950, the Govt. of India also allowed full Indian Army (mastering out) pension to them.

Government of India revised the disability, family and other pensions of Indian Army from June, 1953, vide Special Army Instructions 1561/753 as modified vide Govt. of India Ministry of Defence Letter No. P-234/PR/15616-3, (G.P.P.) dated 25th December, 1954 and applied the revised rates of pensions from Oct. 27, 1954 to the disabled and dead in Jammu and Kashmir Operations and from July 26, 1955 in respect of other pensions. This has only been allowed to Indian Army and the PPSU personnel have been deprived of the equal rates of pension though they fought for

Guru Gobind Singh's Fifty-two Court Scholars

The following is a list of the 52 scholars and poets who worked with the Tenth Guru for long years at Anandpur:-

1. Dhana Singh 2. Dhian Singh 3. Dharam Singh 4. Dhana Singh 5. Nand Singh 6. Madan Singh 7. Mala Singh 8. Roohan Singh 9. Sukha Singh 10. Amrit Lal 11. Anil Das 12. Ude Das 13. Ishar Das 14. Gurdas 15. Nihal Das 16. Man Das 17. Khan Chand 18. Nihal Chand 19. Bichi Chand 20. Nand Lal 21. Padi Lal 22. Duni Lal 23. Alam Shah 24. Humai Ali 25. Jamal 26. Sukha Das 27. Sukhda 28. Sadana 29. Saina Pat 30. Sharo 31. Chanderan 32. Chandu 33. Ram 34. Rawal 35. Allu 36. Kalla 37. Malla 38. Salla 39. Bikh 40. Balaibh 41. Buland 42. Malra 43. Madan Gid 44. Mangal 45. Lakha 46. He 47. Tekam 48. Nana 49. Kartar 50. Gopal 51. Hans Ram 52. Ganiya

the motherland as part and parcel of the Indian Army in World War II and J and K Operations.

Government of India took the liberty of sanctioning PPSU Forces vide Government sanctioned between the President of India and Rajpramukh Pepsu. Had not the Govt. merged the PPSU Forces into Indian Army, even the revised rates of pensions would have been allowed to the pensioners of PPSU Forces too as terms of PPSU Special Army Order No. 44 of 1949.

The Government of India of PPSU Forces, therefore, appeal to the Government kindly to go into the matter and apply the said pension rules to them keeping in view their loyal services in the World War II and Jammu and Kashmir Operations and remove the discomfort of the ex-servicemen of PPSU Forces.

Ganga Singh Secretary,
Ex-servicemen Association
Pepsu, Rohtak, Punjab.

Sikhs in the Freedom Movement

Sir, It has been most unfortunate for the Sikhs that their History has always been misunderstood despite the fact that they have always been in the forefront for making sacrifices for the sacred cause of their country. Keeping in view the huge sacrifices made by the Sikhs during the struggle for independence, the Sikh History Research Department, Khalsa College, Amritsar has undertaken to collect the material pertaining to the contribution of the Sikhs in the Freedom Movement. A Research Assistant has specially been appointed for this purpose.

This huge task cannot be completed without the help and co-operation of public. The persons who worked against the British regime are requested to help Khalsa College in this great national work by sending their addresses to the undersigned.

KIRPAL SINGH
Sikh History Research Dept.,
Khalsa College, Amritsar.

Are we not heading to totalitarianism?

(Contd. from page 8)

taken over shares, it will pass in their hands and will cease to be a state enterprise. It will thus maintain a check on economic power in people and reduce the need of state to take more loans.

Our leaders have already taken measures to build up mixed economy in our country. The state has already taken over Banking Insurance and control in the field of industry and trade. Let us hope it is a temporary phase but even then it is very necessary for the well being of our people that the state does not disregard the requirements of economic principles in running them. It should not consolidate all similar units and create monopoly and it should not show unwillingness to reveal their accounts to the people.

Recently the Finance Minister in a debate in parliament on nationalization of Insurance disregarded the suggestion coming even from the Congress and P.S.P. party members to allow a few companies to operate, to maintain competition and high operating efficiency. The attitude to disregard the general feelings of the people and even of the parliament members shows the tendency of some of our statesmen to lead us overmen and a tendency towards totalitarianism.

To check this tendency I appeal to our leaders that they should immediately take up the work of passing anti-trust and anti-monopoly Act similar to Sherman Anti-trust Act and Clayton Act of U.S.A. and make them applicable to all enterprises owned by a state and people. We will then have a deliberately constructed competitive economic

and viable. Both as an incentive and rough taste of survival value there is no known substitute for competition between independent units and freedom to enter the field for new ventures.

Let us not forget the exchange of Gandhi's views. He believed in individual freedom and in a Government which interfered the least. I demand that Government to restrict its activity to the art of governing. Let them put checks where checks are due, give encouragement where encouragement is due. They should now take positive measures to reduce their activity in the field of industry and trade. They must take positive steps to get corporate savings bond as ploughed back in the industry and people form saving habit and capital formation. In industry takes place. Safety various controls which could be relaxed. Create positive conditions in the freedom to take initiative and proper incentives play an important part. These measures will bring in the sense of security and people will then put their heart in the job of creation of wealth and employment. Small and big enterprises will develop, guide them to work in coordination to the overall requirements of the country. We will then surpass all targets fixed in Second Five Year Plan and will raise the lower strata of our people to a high level. We will also be well on our way to creating a social order for all and foundation of a socialist society in end close united, as suggested by our Prime Minister in his yesterday's address to us.

"Spokesman"—A Bi-weekly

Sir—The idea of having "Spokesman" into a Bi-weekly is very sound. I am of opinion that the same be done.

Capt. Tara Singh,
Gadhwa, (Shudhapanpur.)

Covert 'Spokesman' into a Daily Paper

Sir,—I have learnt with the greatest pleasure that you propose to publish the "Spokesman" bi-weekly in future. Every Sikh will undoubtedly welcome this idea but I would have been greatly heartened if the "Spokesman" could become a daily paper. We have no daily paper of our own through which news of Sikh intelligentsia could be reached. Delhi, the cosmopolitan city of India badly needs such a paper. The Sikhs of Delhi in particular and the Sikhs generally all over India would be grateful. If efforts are made to start a daily paper in Delhi, there are over two lakhs of Sikhs in Delhi and it is not difficult to run a daily paper in English.

(Kartar Maharaj Singh)
18, Clive Square, New Delhi

Khalsaji Returns Home

LUCKNOW, 18th March—Singh Ji Khalsaji, Editor Sardar, Lucknow, reached back India by S. & K. Express on 25th February 1958. Visited mother's home, Europe and Africa and delivered lectures on Gurmat Panch in English, Hindustani and Punjabi.

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Story of Kama Gata Maru

(Contd. from page 12)

In Council on 7th January, 1914, identical with the one already declared invalid in the court of Justice Hunter, but they trusted on the judgment of the court and believed that there would be no difficulty about getting admission into the country, or hoped to win their cause legally as their brethren had done before.

After trying many Chinese Companies, a ship called the *Kama Gata Maru* was chartered for six months from a Japanese Company for 11,000 dollars per month, and was renamed the *Guru Nanak Jahan*. The ship was to be paid in instalments, the last one being due after two months from commencement of the charter. It was clearly stated in the charter that the ship would be taken to Canada. Baba Gurdi Singh issued tickets to a large number of the intending emigrants but many of them were not able to pay their fares, a fact evident from the fact that notes for nearly 94,000 dollars expended by various passengers on this account were found afterwards in the ship. "Majority of them were poor men who had saved but little and many had sacrificed all they had in the way of savings to pay the expenditure incurred by this voyage. There is also evidence to prove that many gave up regular service and appointments in which they were receiving good pay in Hong Kong, Shanghai, and elsewhere to embark on this disastrous voyage."

The ship was to start on 27th March but on 25th March, Baba Gurdi Singh was arrested by the Hong Kong Police, and most of the intending passengers were scared away. Only 165 out of 180 or more were ready to start. When after a great deal of trouble the case was withdrawn, the Governor refused to sign the clearance certificate. The Baba Sahib strongly protested in the Governor against this illegal detention and represented that he was being put to a great loss. The acting Governor, who turned out to be an old friend of Baba Gurdi Singh, admitted in an interview that he had detained the ship because he was expecting a reply from the Ottawa Government and the Indian authorities in London, whom he had wired six days before for instructions. After waiting uselessly for a reply, the Governor allowed the ship to start on the 4th of April. He also promised to move the Government of Canada and India to help the Baba Sahib.

The ship proceeded to Shanghai where it took in 111 new passengers, and then to Moji and Yokohama where more passengers were taken on board, until there were 370 men in all, of whom only 25 were Mohammedans and the rest Sikhs. At Moji it was discovered that the ship doctor Raghunath, a renegade from Sikhism, was an informer and was trying to create parties among the passengers. The doctor for service in the ship had

been accepted on his promise that he would give up smoking and become a Sikh in earnest. But now that he was found out to be a secret agent, he was asked to go. The Baba Sahib was, however, persuaded to forgive the man and to employ him. This leniency cost the Sikhs a great deal afterwards.

On 21st May the *Kama Gata Maru* anchored off Victoria, where the authorities of the port demanded the clearance certificate from Yokohama. On the ship-captain's saying that the paper was missing, the authorities at once wired to the Ottawa Government for an order to send back the ship. The situation was, however, saved by Baba Gurdi Singh's secretary who went to the captain's cabin and found out the paper hidden there. Two days later the ship reached Vancouver.

Here the trouble began. The Immigration authorities held up the ship at some distance from the coast and placed it under a strong guard in launch boats. Dr. Raghunath with his family was, of course, admitted and so was the Japanese Captain of the ship, who, according to the Charter, was under orders of the charterer, but became a ready tool to the hands of the coast officers. Other passengers, in spite of their repeated protests, were not allowed to land. If the coast authorities had been minded to proceed strictly according to law, they should have allowed Baba Gurdi Singh and his personal staff to disembark as non-immigrants, for he was a merchant come with his ship to touch the coast temporarily. Then they should have put the remaining passengers in the Immigration Shed and held a regular enquiry into each individual case. The ship should have been released. But nothing of the sort was done. The attitude of the Immigration officers of Canada may be gathered from the following recorded words of one of them: "The Hindus on board the ship came to this country deliberately intending to force their presence upon a people who do not wish them." From 1st June onwards they began to take one passenger after another to the coast and legally examine each case before a Board of Enquiry, simply to cause delay. The authorities were informed by the Captain that Baba Gurdi Singh had to pay the last instalment of his ship which he would lose his ship and incur enormous loss. They, therefore, would not allow him to sell his coat and realise money or to see or correspond with his countrymen on the coast, who had formed a committee to help him. Even his legal adviser was not permitted to go on board the ship.

By 12nd June provisions ran dry and the passengers began to starve, but despite of protests from Baba Gurdi Singh the Immigration Department would not help him nor allow him to go to the shore and make his own arrangements. The Baba Sahib

had to wire to the King Emperor in London and to the Governor General at Ottawa before he was allowed relief on that score. He also wired to the Chief Khalsa Diwan at Amritsar to move the Indian Government for aid. But beyond acknowledging the receipt of the Diwan's representation, the Government of India seems to have given no assistance of help. The Baba Sahib in despair had to transfer the ship's charter to Bhaji Bhag Singh and Mr. Rahim, the representatives of the Shore Committee. But even these witnesses of the charter were not allowed to have control of the ship.

About 23th June, at the suggestion of the legal advisers of the Immigration Department Baba Gurdi Singh consented to take a case to the Board of Enquiry, which would test the validity of the Order in Council without prejudicing the other cases. But, as confessed by Messrs Macpherson and Harper, who were asked by the Hindustani Association to take up the *Kama Gata Maru* case, the matter had gone quite out of the legal sphere and had become political. The word on 24th June: "We feel that the matter has become of such great moment that it has got beyond the realm of mere legal proceedings, and has become largely, if not entirely, a question of national policy of vital importance to not only the Government of this country but also involves conflicting imperial interests. In the face of this, it seems to us, it is a question for diplomacy rather than law, and we do not feel that we could conscientiously enter upon a legal fight under these circumstances, notwithstanding that fact that you have offered a very generous retainer." The case was, of course, doomed.

Now the Shore Committee, which chartered the ship, requested the Immigration Department to allow the cargo to be loaded and also to provide passage money for the passengers, who were now ready to go back, or to take them off in some other ship. But the Department would not allow any man of the Shore Committee to go to the ship and send any relief to the passengers who were clamouring for food. When they were sick and starving, an attack was made by the police on the night of July 20 to force away the ship, but it would have been death for them to go away in that impoverished & unprovided condition, and they resisted the cruel attempt. The authorities then provided food and, bringing in armed force in a vessel, ordered them to return to the port from which they had come.

They waited on 23rd July. A few disembarked in Japan, but after that none of the passengers was allowed to land either in Hong Kong, Shanghai, or any other place on the way. Baba Gurdi Singh had now no authority over the Captain of the ship, but he asked the Captain many

times during the voyage to satisfy himself that there were no arms kept by the passengers. The Baba Sahib had been very scrupulous on this point and had always been on the alert against the smuggling of arms or undesirable literature. When arriving off Vancouver, an attempt was made by the Immigration Agents to discredit the Baba's cause by throwing in scurrilous literature, but as soon as he found a bundle of such papers he sent them at once to the authorities, protesting against such tactics.

On 27th September the ship, with 321 men on it, arrived at Budge Budge, some 14 miles south of Calcutta. By the Congress India Act of 1916 the Bengal Government in consultation with the Government of the Punjab, decided that the detained Punjabis on landing at Budge Budge should be put into a special train and conveyed to their homes in the Punjab. All were searched three times up to the time of their landing, but no arms were found on them. 17 Mohammedan passengers objected to obey the orders, and went into the train, but the others represented that they had got nothing left in the Punjab to sell their own and that they should be allowed to seek their fortune in Calcutta. They began to move towards Calcutta in a procession with their Holy Books before them. They were often a military force which brought them back to railway station. On the way, as it appears from evidence, some of the European police sergeants roughly handled the Sikhs. When they came back to the station a bloody scene ensued in darkness. Twenty of the passengers and four on the Government side were killed. Besides these two Indian residents of Budge Budge also fell, one of whom at least is admitted by the British troops. A constable killed on the Government side had also received a gun-shot wound from some of the troops. Those Sikhs who escaped were arrested. They were brought to the Punjab and interned or thrown into jails. Baba Gurdi Singh had escaped. A large sum of money belonging to Baba Gurdi Singh was left at the place of confinement, and the Baba's complaint is that no account of it has been published so far.

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The Story of 'Kama Gata Maru'

Principal M. Singh

Sikhs like other Indians have gone abroad, but they prefer those countries where labour is free and respectable life possible. They have gone in very large numbers to the Malaya States, Burma, China (Hong Kong, Shanghai, etc.), Africa (Nairobi and South Africa mostly) and America. There are several thousands in the Malaya States, doing very great business and owning property worth lakhs. Like their brethren in Shanghai and elsewhere, they contributed very handsomely to the War funds, beside frequently sending pecuniary donations to different Sikh institutions. There are thousands in Burma and China. There were in 1913 about eight thousand Sikhs in America. Their chief centre of business was Vancouver, where they had got their temple with a Khalsa Dīwan and very large trade and agriculture business. The Canadian Government, like many other colonies, was bent upon keeping these 'Babes' away.

In 1908 it was proposed to induce the Indian labourers to go to British Honduras. The Indians saw through the scheme, which, according to the memorial prepared in 1913 after the Bradlaugh Hall meeting in Lahore, was designed to effect the wholesale transportation of the Indian labourers to British Honduras by offering them plausible terms, which were not only to reduce them from free immigrants to the level of indentured coolies, but also to considerably reduce their earnings. A commission appointed by the Government reported against the proposal, and in a large meeting the Indians unanimously resolved not to go to Honduras. The matter was dropped, but the Canadians began to put other difficulties in the way of the Indian immigrants. Sometimes they brought charges of the want of civilisation and sometimes of polygamy. There was no great leader with the Sikhs as Mahatma Gandhi is in India, and they suffered a great deal. They, however, proved in courts that they were Aryans by blood and were not polygamists. At least those who went there did not have more than one wife. They were not allowed to have their families with them. All appeals to the Canadian Government, all appeals to them as British fellow subjects proved futile. The Indian Government also did not fight for these Sikhs as zealously as it is now doing in defence of the Indians in Africa. The Sikhs were fighting their little single-handed.

In May 1910 certain ordinances were passed in Canada, which prohibited immigration into the country of persons of every nationality except by a continuous journey on through tickets

from their country of origin, and imposed on all Asiatics—other than those who were admissible under treaty or other restrictive terms—the necessity of being possessed of 200 dollars before being allowed to land. As there was no through shipping service plying between India and Canada, this ordinance appeared to be directed specially against Indian immigration.

In 1911 the families of Bhai Balwant Singh and Bhai Bhag Singh Granthi of the temple at Vrindavan came to Canada, but the immigration authorities ordered their deportation. The case was taken to courts, but before the case came on for hearing, a deputation attended by a Christian missionary went to Ottawa, and as a result of that the families were allowed to land.

The general prohibition, however, continued and there was great agitation over it. All representations to the Canadian Government having proved fruitless, a deputation composed

of Bhai Balwant Singh Granthi, Nand Singh, R.A. and Narain Singh left Vancouver on 15th March 1913 to influence opinion in England and India and move the Governments of those countries to interfere with the Canadian Government. Leading Indians, like the late Mr. Gokhale, in England supported the deputation and in India, too, the deputations created a sensation by their revelations of the ill-treatment of Indian settlers in Canada. The meetings were attended by thousands. Never had Indians heard such a tale of woe, such a description given by Bhai Balwant Singh in their own tongue of their helplessness in the British Empire, for which they had shed their life's blood in the past and were still ready to do so. The Amritsar meeting was presided over by Sardar Sunder Singh Majithia and the Lahore meeting, held in the Bradlaugh Hall on 15th August, was presided over by Sardar Baghel Singh (who became Pres-

ident of the Khalsa Dīwan). The most important resolution passed at the meeting was moved by Sir P. C. Chatterjee, the famous Chief Court Judge, and supported by Sardar Sewa Ram Singh, Vakil, now a Session Judge. Deputations were sent to the Lieutenant Governor and the Attorney to secure help for getting the restrictive laws of Canada relaxed as regards their operation on Indians.

On 17th October 1913 about 38 Sikhs, who went in a ship to Canada, were arrested by the Immigration Department and orders for their deportation were secured from the Ottawa Government. But the Canadian Sikhs, on behalf of their countrymen, appealed to the court of Chief Justice Hallett, who decided on 24th November, 1913, in their favour, declaring that restrictive legislation issued in 1910 was invalid and ultra vires. The news of this decision were published far and wide in Canada, Japan, China and India. Wherever the Sikhs received the *Sansar* of Vancouver and the *Khalsa Sewak* of Amritsar, they hailed the news with joy. From letters and wires, too, received from Canada they felt sure that for six months at least, until the Canadian Parliament forged a new law for them, there would be no restriction on landing in Canada.

Baba Gurdit Singh, a Malaya Merchant who had emigrated from India some 30 years before and was looked upon for his age and experience in the East, came to Hong Kong on 5th January 1914 and began to make arrangements for taking Indians to Canada. At first some shipping companies agreed to take Indians to Canada, but they soon withdrew their promises, and the Sikhs in the East were left the only alternative of chartering their own vessel at any cost and settling the immigration question once for all. They expressed their readiness to subscribe freely to start a navigation company, and for this venture the Sikhs in Canada also held out large promises. But for the present they confined themselves to chartering a vessel. Baba Gurdit Singh wanted to leave nothing to chance and proposed to start direct from Calcutta after a ship was chartered. But in negotiating with different companies in Singapore he had to spend about a month, and the intending immigrants wanted to be quick and reach Canada before the Dominion Parliament met. Therefore they had wired to him at Singapore on the 28th January, urging him not to go to Calcutta but to come and start a vessel direct from Hong Kong to Vancouver. They must have heard by this time that the Governor-General of Canada had re-issued an order (Contd. on page 13)



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